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No. 1.

INTERESTING INTELLIGENCE FROM INDIA.

Extracts from Letters just received by the Susquehannah, from the Rev. Dr. CAREY, Serampore.

TO THE REV. DR. STOUGHTON, PHILADELPHIA.

July 30, 1807.

My dear Brother,

I JUST drop a few lines by Mr. Drinker, to show you that I have not forgotten you.

It has always been my opinion, that all in America, whose hearts the Lord stirs up to this work, should either go to the Indians on the back parts of their own country, or to the neighbouring islands, Cuba, St. Domingo, &c. I hope their fields will be soon occupied with labourers in the harvest of the Lord.

We expect to baptize two persons next Lord's day. One, a soldier in the fort, will be the first baptized in Calcutta; the other is a young man, whose father is a clergyman in Pembroke-shire, a rural dean. The young man has had a classical education; having been intended for the ministry in the Church of England. God has, in a wonderful manner, brought him to an acquaintance with himself in the gospel, and he has proposed to unite with us in the work of the mission. We shall receive him on trial, and after a reasonable time, write to our brethren in England to appoint him a missionary. I look upon this as a remarkable appearance of Divine Providence for this mission.

The walls of our new chapel are raised up, and most of the timbers are placed on them. May it be a house where God will dwell.

We have had some additions from among the natives. The churches at Dinagapore and Cutwa, have also been increased.

We have twenty members in Calcutta: a number sufficient to form a respectable church. A new church has been formed in Jessore; and Ram Mohun, one of our native brethren, has been lately called to the ministry. There are now four Baptist churches in Bengal, besides the materials for another in Calcutta. Blessed be God!

The translations of the Bible are going forward as fast as can be expected. The prophets, to Joel, are printed in Bengalee. The New Testament, to the 16th of John, in Sangskrit; to the middle of Luke, in Oarissa; and Matthew is more or less advanced in Mahratta, Hindoosthane, Persian, and Gujerattee. Seven editions are therefore now in the press, and the translations of five more going forward.

God has sent us a person who, I hope, will be of great use in assisting us in the translation into the Persian language. An Arabian, A DESCENDANT OF MAHOMMUD HIMSELF, who was about two years ago convinced of the falsehood of Mahometanism by reading the Koran. He wrote to a gentleman at Madras, stating his scruples. This gentleman sent him an Arabic New Testament. He read it; and as he read, new light broke in. In consequence of this, he went to Madras, and was baptized by a clergyman for whom I have a high esteem, (Dr. Therr.) A few months ago, Dr. Therr sent him to us; but I hope he has received the grace of God. He is studying Syriac and Hebrew, of both which he will soon be master, on account of their near affinity to Arabic. He is a complete master of the Arabic, Persian, and Turkish, languages, and a good Hindoosthane scholar. He is now employed in the Persian translation.

Brother Marden has declined the mission to the Burman empire; and my son Felix has offered himself to engage in it, and is accepted. Encouragement in that quarter is greater than we expected. Love to all friends.

W. CAREY.

TO THE REV. DR. ROGERS, PHILADELPHIA.

My dear Brother,

YOU must at this time excuse the shortness of my letter. The great press of business which at the present lies upon me, holds my hand, whether I would or not.

We received the dollars safe, which were brought out by Mr. Drinker. I think I acknowledged the receipt of them immediately by a ship which was then leaving the place. I feel under great obligation to our dear friend Mr. Ralston, but fear I cannot at this time, write either to him or to captain Wickes. Give my love to them both.

The number of baptisms among us has been fewer this year than the last; yet several have come forward. Brother Fernandez at Dinagore, and brother Chamberlaine at Cutwa, have

Had additions to the churches in those places. A new church has been formed in the district of Jeffere, and another of our native brethren, Ram Mohun, formerly a Bramin, has been called to the work of the ministry. We expect to baptize two persons next Lord's day : one at Serampore, and one at Calcutta. This will be the first baptism in Calcutta ; may it be followed by more. Government has given us leave to erect a chapel at Calcutta. The timbers are most of them put on. I expect that it will be opened by the end of the year.

Brethren Marden and Chater went lately to Rangoon, a port in the Burman empire, to try whether the gospel could be introduced there. The encouragement they met with far exceeded our expectation. On their return to take their families, brother Marden declined the undertaking. A few weeks ago we had a meeting to choose a brother to accompany brother Chater, in the place of brother Marden. We then agreed that every one should make it a matter of prayer for fifteen days, that the heart of him might be stirred up to offer himself, whom God would employ in this work. At the expiration of this time, my eldest son (Felix) offered himself. His knowledge of Bengalee, Hindoostanee, and Sangskrit, added to an acquaintance with medicine and surgery, to which he has applied himself with the advantage of attending the practice at the general hospital, will make his loss severely felt here. Brother Ward and myself thought he ought not to go ; but the evident answer to prayer, the affection that subsists between him and brother Chater, and between their wives, silenced our opposition. They have sent necessaries in a ship now on its passage to Rangoon, and will go as soon as possible. May the Lord grant prosperity.

Affectionately your's,

W. CAREY.

REVIVAL OF RELIGION IN NEW-JERSEY.

Extract of a Letter from the Rev. ASA HILLYER,
to the Rev. Mr. CLAY, dated Orange, December
23, 1807.

Reverend and dear Sir,

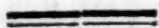
I AM, through divine and unmerited goodness, perfectly recovered from the long and distressing illness with which I was visited the last winter. I never enjoyed more perfect health than I have had for three or four months past. I have been enabled to labour, for the last three months, more than to preach every day.

You have no doubt heard of the precious revival of religion with which the churches in this vicinity are favoured. It pleased

a gracious God to extend this glorious work to the dear people of my charge, the last week in September. Since that time, the work has been gradually progressing. More than two hundred, in this congregation, have been made the visible subjects of this work; and it is still hopefully progressing. A number of new cases of very solemn awakening, have taken place within a week past. The oldest people among us say they have never seen so great and so general solemnity before. We have divine service three times every Lord's day in the church, and twice in the week. Every evening we have either a lecture or society meeting, attended in some part of the congregation. Every day in the week, except Saturday, from nine in the morning until nine in the evening, I am engaged in preaching or conversing with exercised souls. Oh! it is a glorious work. Pray for me, my dear brother, that I may be humble and faithful.

I hope, at some future time, to give you a more particular account of what God is doing for us; at present I cannot. While I am writing I have a call to visit four or five persons, who are said to be deeply impressed, and with whom I have not yet had opportunity to converse.

The work, I am told, progresses at Newark and Elizabethtown, and is spreading to several other congregations. May God grant, that what has yet been seen may be but as the small droppings before a more plentiful shower.



Persevering Prayer honoured; or, great events from small beginnings. Illustrated in the case of Elijah.

AFTER the contest with Baal's priests, in which truth prevailed over error, and the honour of Jehovah was vindicated by a sign from heaven, idolatry was overturned, and its advocates were either silenced or slain. But, to shew that God delighteth in mercy, and that when judgment is inflicted, it is from necessity, not from pleasure; no sooner does Israel renounce idolatry, than a pardoning God promises to withdraw that famine, under which they have long been suffering, through the want of rain. No sooner had God promised to shower salvation upon suffering Israel, than we are told that "Ahab went up to eat and to drink; and Elijah went up to the top of Carmel: and he cast himself down upon the earth, and put his face between his knees; and said to his servant, Go up now and look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times: and it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." 1 Kings xviii.

42, 43, 44. While the *conduct* of this prophet holds out an example worthy of our imitation, his *success* is calculated to encourage us to persevere in the same duty.

Let us notice his *conduct*. Ahab and Elijah had separated; but Ahab went, not to humble himself before that God whom he had insulted; not to reproach Jezebel for her bad counsel; not to devise means whereby he might honour God, and bless his country; but he went to eat and to drink; to console his beloved Jezebel on the loss of her priests and her god; and to regale himself in the prospect of approaching plenty. On the contrary, Elijah seeks retirement. After the painful, but honourable, service of the day, he climbs the mount of Carmel; there to obtain, not food for himself, but God's favour to Israel. There his faith feeds on the promise, while his prayer is filled with ardent supplications to obtain the blessings it held out. In the evening, his God had answered him by fire from heaven; but now he pleads, that He would bless Israel with abundance of rain.

What deep humility appeared in his address! "He cast himself down upon the earth." Behold the man, who on the preceding evening stood before Israel, honoured and obeyed as the prophet of Jehovah, now prostrating himself on the ground,—rising gradually on his knees! but, still to shew how greatly God was to be feared, even by a prophet, when he approached him, he bows down his head to the earth. Prayer is indeed the proper exercise of the heart. In it the soul wrestles with God for a blessing. In vain do we draw near him with our lips, if the heart be far from him. Though bodily exercise can profit little, yet even that should bear some correspondence with the disposition of the mind. Those honours which earthly sovereigns confer on their subjects, are generally received on their knees. Let us, therefore, come and *kneel* before the Lord our Maker. And were the pulpits and pews, in all our places of worship, suitably accommodated for such a position in our public addresses, it might be as proper. In particular cases of advanced age, or bodily infirmity, a sitting posture may be necessary; but when it is the habitual practice of healthy individuals, or of whole congregations, to sit during the time of prayer, the appearance is not only indecent, but inexcusable. Elijah prostrated himself in the presence of God: and were it the general practice of worshippers to kneel in prayer, to stand while they sing, and to sit while hearing the sermon, it would be productive, not only of greater variety and of sweeter harmony, but of stricter attention. But where the people sit to sing, to pray, and to hear, can we wonder to behold so many nodding heads, or drowsy countenances, when they should be all attention?

Great *earnestness* was also manifest on this occasion. His heart was fixed and fervent. He continued, and probably long,

wrestling for that blessing so much needed by Israel. His God, and his servant (whom some suppose to have been that son of the Shunamite, born in answer to a promise, and afterwards restored to life as a miracle of God's power) were the only witnesses of this solemn scene. Often as the servant had looked at his master, he does not appear to have interrupted him in his devotion but once. In compliance with the prophet's order, he went and looked toward the sea; and, upon his return, saying, "There is nothing," the prophet bade him go yet seven times; that is, though he was to repeat his visits again and again, he wished not to be interrupted in his devotion, till the discovery was obtained. Not a word, nor so much as a whisper, was to be heard! It was the inward devotion of the heart; the wrestling of the mind; earnest, fervent, inwrought prayer. The servant went, and came. Probably, upon every repeated visit to the summit of the mount, as well as upon his return to the place where he had left his master, he might make some stay; yet he always found his master in the same place, and in the same position. Still he continued in prayer. Could we have read the language of his heart, when there was not a word on his tongue, it would have been to the following effect:—"Lord, as I was yesterday called to be an advocate for thee, I now appear as an intercessor for Israel. Follow the convictions they then felt, with an effectual impression on their minds. Forgive the iniquity of this people. Do not abhor them, for thy name's sake. Remember them in great mercy; and break not thy covenant with them. I cannot let thee go till thou grant a blessed rain, to render a barren land fruitful; and to convince them that there is a God and a prophet in Israel."

Confidence gave vigour to his earnestness in this prayer. It was the prayer of faith; founded, not on the mighty power of God, or the general goodness of God, but on his gracious promise. Before the least exhalation appeared from the sea, or a cloud to indicate the approach of a shower; while the heavens were as a heated furnace above, and the earth like fuel, half consumed beneath, Elijah had been commissioned to assure Ahab that rain was coming in abundance. The prophet, therefore, might be certain that the promise would be fulfilled; but, to let us see that while promises furnish matter for prayer, faith is the hand to be employed to squeeze the blessings of divine goodness out of those promises, Elijah, by prayer and supplication, makes known his request to God. Instead of going, like Ahab, to eat and drink; or retiring to Carmel, there to sit still in his sloth; instead of, with some, saying, "If it is to be, it will be: my prayers will neither frustrate nor forward the performance of the promise;" he pleaded with God to bestow that blessing he had promised. He believed that he should have the blessing, before he asked it; and therefore he would give God no rest till he had obtained it.

Perseverance in prayer accompanied his confidence. Though God seemed to tarry, the prophet kept waiting for him, and pleading with him. His servant was probably more impatient, while running backwards and forwards so frequently without success. Six times had the young man gone and returned; but he saw nothing. How happy would he be on the seventh to break the silence, saying, "I see a cloud like a man's hand, rise out of the sea!" As if he had said, "O, my father, give over thy pleading! thou hast had power with God, and hast prevailed! Thy prayer is heard. Yes; I have seen, as it were, the hand of God, as that of a man, rising out of the sea, to subscribe his *amen* to all thy petitions. Only, master, rise—behold, and acknowledge it thyself!" Thus,

"To patient faith the prize is sure."

Let this prophet's success in pleading, encourage God's children to persevere in prayer. The servant said, "Behold there ariseth a little cloud out of the sea," &c. In this, as in many other instances, we behold great effects arising from very small beginnings. Things, which at first appeared almost insignificant, have enlarged into very extensive blessings. This cloud, which appeared no bigger than what might have been covered by a man's hand, kept gradually ascending and extending itself, till at last it covered the whole sky. Thus also hath it been with truth in the church, with grace in the heart, with efforts to promote the interests of religion in particular places, and with the diffusion of happiness in the world.

In taking a view of the rise and spread of divine *truth* in the church, we behold it rising like a man's hand out of the ocean of human misery, in the first promise of God after man's fall:—I will put enmity between the serpent and the woman, and between the seed of this and of that; but in bruising the heel of the one, the head of the other shall be crushed. Probably, at first, this promise would appear to these progenitors of mankind dark, obscure, and insignificant. But it has proved a cloud full of blessings, which have often refreshed and made glad the city of God. Rising out of its former obscurity, it has extended itself wider and wider, till it has become amplified into all those exceeding great and precious promises, which now appear *yea* and *amen* in Christ Jesus. For what is the whole Bible but the first promise expanded, illustrated, and applied? It was no less than Christ, grace, glory, and immortality in the promise.

The same may be said of grace in the heart. Like this cloud, or like a grain of mustard-seed, to which it is compared in scripture, hardly perceptible at first, it unites with the soil, swells, germinates, bursts the shell, springs up, forms itself into branches, and extends them till the birds come and lodge under its shadow. While the mind is under concern and conviction, grace remains hid under a cloud of obscurity. In appearance it is all cloud; but there is a blessing behind, which, like a hand, brings help,

and works deliverance. Thus, that work of grace, which commences in conviction, advances to a serious concern, increaseth with hopes, which are often beclouded with fears, gradually becomes like the shining light; or like this extending cloud, issues in all the blessedness of salvation. Increasing with the increase of God, it grows up toward a perfect man in Christ, till it attain to the mark of the stature of his fullness. Take courage, O ye timid followers of the compassionate Jesus, he that hath begun his good work in you, will preserve and perform it, till he has perfected that which concerneth you.

Efforts to promote the interest of religion, in particular places, like this little cloud, have afterwards been greatly extended. A Cornelius has prayed in private; or two or three who feared the Lord have conversed together, and united in prayer, for the direction and blessing of God upon their liberal designs. The Lord has hearkened, heard, and answered the prayers which his Spirit indited in their hearts. A messenger from divine mercy has been sent amongst them. One, like the Philippian jailer, has heard and trembled; another, like Lydia, found her heart opened to attend to the word preached; a third, like the wandering Onesimus, has been impressed by the very same truth upon which he had formerly turned his back. The prayers of a pious few have proved like the dew from heaven, to water the seed disseminated by the faithful minister. Others were inclined to hear, and made to feel, the power of divine truth. A church was formed, the congregation increased, the handful of corn was greatly multiplied, the little one became a thousand. The cry then was, Lengthen the cords, and strengthen the stakes. Thus, like this cloud, they were collected to scatter blessings all around. Not only on this little hill, but upon individuals and families around them, the showers have come down in their season, even showers of blessings; while fresh converts have sprung up as the grass, or have flourished as willows by the water-courses.

Like this cloud, the diffusion of happiness in the world has originated from very small beginnings. Witness the first introduction of the gospel in Judea, and afterwards into Britain; and witness societies, which have been formed and succeeded, for the spread of the gospel, the promoting of religious knowledge, or the sending of missionaries to the heathen: others, for distributing Bibles at home and abroad, in our fleets and our armies: and who can tell but the humiliations and prayers of the late fast-day may be productive of extensive blessings, hastening on that day, when all the kingdoms of the earth shall submit themselves to Jesus Christ, and the world be filled with his glory. Blessed day! when peace shall look down from heaven, and war shall no longer desolate the earth!

While that cloud of gospel grace, which originally appeared in Judea, has extended itself even to us, let us severally inquire whether, as individuals, it has proved to our souls a shower

of mercy, which, bringing salvation, maketh barren hearts fruitful?

Let us also take notice of the connexion there is between prayer and providence. View this in the abolition of the slave-trade; in the prosperity of the gospel in particular places; and in the spread of it in the world. Though the Saviour be yet clothed with a cloud, soon will he shine forth, as the sun in its strength; and then all the nations of the earth will see and rejoice in the salvation of our God.

Lond. Evan. Mag.

The Being and Perfections of God, reflected from his Works.

“FOR the invifible things of him from the creation of the world are clearly feen, being underftood by the things that are made, even his eternal power and Godhead.” Rom. i. 20.

The following very pertinent observations were made by a native Greenland, to a miffionary who was fent among the dreary inhabitants of thofe frozen regions.

“It is true, (faid he) we were ignorant heathens, and knew nothing of God, or a Saviour; and indeed who fhould tell us of him until you came. But thou muft not imagine that no Greenland thinks about thefe things. I myfelf have often thought that a *kajak*, (a boat) with all its tackle and implements, does not grow into exiftence of itfelf; but muft be made by the ingenuity of man. Now the meanefft bird has far more skill difplayed in its ftructure than the beft *kajak*, and no man can make a bird. But there is ftill far greater art fhewn in the formation of man, than of any other creature. Who was it that made him? I bethought me he proceeded from his parents and they from their parents: but fome muft have been the firft parents—Whence did they come? Common report informs me, they grew out of the earth; but if fo, why does it not ftill happen that men grow out of the earth? And from whence did this fame earth itfelf, the fea, the fun, the moon, and ftars, arife into exiftence? Certainly there muft be fome Being who made all thefe things—a Being that always was, and can never ceafe to be. He muft be inexpreflibly more mighty, knowing, and wife, than the wifeft man. He muft be very good, too; becaufe that every thing which he has made is good, ufeful, and neceffary for us. Ah! did I but know him, how would I love and honour him! But who has feen him? None of us poor men. Yet there may be men, too, that know fomething of him. O that I could fpeak with fuch!—Therefore, (faid he) as foon as I heard you fpeak of this Being, I believed it directly with all my heart, becaufe I had fo long defired to hear it.”

CRANTZ'S *Hift. of Greenland*

FRAGMENT.

Extract from the Rev. Mr. BEDDOME's Discourses.

"**I**F any man hear my voice." How soft, how sweet the expression! how extensive the grace! If *any man*, whatever his country, character, or condition may be. Though he may have been a monster in wickedness, a beast in fulfilling the lusts of the flesh, and a devil in fulfilling those of the mind; though he has no merit to recommend him, no peace-offering to bring with him; though he feels his heart as hard as a stone, nay, harder than the nether mill-stone; let him have had ever so much or ever so little terror beforehand; let his convictions have been ever so weak, or ever so strong; though he may seem to himself ever so unhumiliated and unbroken; yea, though he may have stood it out against Christ these thirty, forty, fifty, or sixty years,—yet, "if he shall now hear my voice," saith the Saviour, "and open the door, I will come in to him, and will sup with him, and he with me." p. 45.

This extract shews that genuine, old-fashioned Calvinism is neither afraid nor ashamed of addressing sinners of all descriptions. And this volume contains many awakening addresses to the ungodly. In fine, it affords much that is profitable for readers of all characters and of all opinions.

Lond. Evan. Mag.

Extract from the Rev. ISAAC CASE's Journal, directed to the Chairman of the Society.

Very dear Brother,

I HAVE now set down to give you some account of my travels and labours the summer past.—I have experienced more bodily infirmities than what has been common for me, so that I was unable to preach for several days. And as to my mind, I have had much gloominess, darkness and dejection upon my spirits, and my understanding greatly closed up from the sacred scriptures. Alas! I drag on heavily without my Saviour's presence. O may I learn by this, to place a humble dependence on him alone.

I entered upon my present mission on the 31st of May last. I visited and preached to a destitute society in Monmouth, on the 6th of June; and then directed my course to the new settlements on the west side of Penobscot River. Being hindered by the rain, I stopped and preached three times in Vassalborough. Then went to Northport, where I preached once. Here I fell in company with brother William Allen, a young *licensed preacher*, who concluded to travel with me. We arrived at a place called

Stutton-town on Friday evening, June 13. This place was a waste howling wilderness until about five years ago, when four or five families moved into it. The most of them were professors; but they were in a very low state of mind, as to the exercise of religion, until about a year ago, when I visited and preached with them several times, and baptized four persons. From that time to the present, they have kept up the worship of God amongst themselves, and have been much engaged in the cause of Christ. Of late God has poured out his Spirit, and converted a number more. After preaching several times, which were generally refreshing seasons, we on the 16th of June met for conference, when eight came forward and related what the Lord had done for their souls. We then repaired to the water, where they were buried with Christ in baptism. When we returned to the house, the articles of faith and covenant were read and explained, and after conferring some time upon the subject, they adopted them, and I gave them the right hand of fellowship as a church of Christ. This was a heart-melting season: many eyes were flowing with tears. This is the first church gathered in this part of the wilderness; and this the Lord hath raised up in the primitive, apostolic order of the gospel. O that his watchful eye may be over it for good. It consists at present of eleven members; and it is expected that several more will be added to it soon.

On Wednesday left them; and on the day following preached a funeral sermon, at the interment of a young man who died of a consumption. There hath been a revival of religion in this neighbourhood. Lord's day I preached and administered the Lord's supper to a destitute church in Bluehill.

Wednesday, June 24, went to Deer-Isle. Here I formerly met with a kind reception, from both minister and people; but their present minister, Mr. B. rejected me; and by his influence some that were seals of my ministry would not come to hear me preach. God is graciously reviving his work in this place, under the preaching of brother W. Hubbard. I preached three times here, and was favoured with refreshing seasons.

Lord's day morning, June 28, crossed over to Fox-Island, and heard a Pædobaptist minister preach much to my satisfaction. In the afternoon I preached to a crowded assembly. This was a good day. Preached again the next day: and on Tuesday crossed the bay to Thomastown: here I tarried two nights, and preached three times. After this I visited the islands, and preached several times among them.

On Saturday, July 18, went to Castine, where I preached two sermons and baptized two women. I then pursued my journey eastward, preaching almost every day.

On my route I fell in company with Mr. Samuel Sewall, a pious Pædobaptist minister, who is on a mission in these parts; and also with Elder Burton, of Halifax, a dear minister of the

gospel, with whom I spent nearly two weeks, in the province of New-Brunswick. I heard him preach and converse with great freedom, which knit my heart to him. I spent about three weeks in this province, preaching and conversing with the infant churches. But, alas! how poorly am I qualified to labour with a people so prone to turn aside from the simplicity of the truth as it is in Jesus! But I hope my poor labours were not altogether in vain amongst them.

At St. Andrew's the church was in a very confused state. I pity these poor babes in Christ, for I believe they wish to be right. But O how far may Christians be misled by their vain imaginations, and by unskilful teachers, when they are young in religion! On Saturday, August 22, the church met for conference; and after we had addressed the throne of grace, and laboured a long time, the main body of the church appeared to be agreed, and renewed their covenant engagement with each other. The next day brother Burton preached to them in the forenoon, and I tried to preach to them in the afternoon, and then administered the Lord's supper. I believe it was blessed by the Lord to them. Monday, after preaching, a woman came forward and related her experience, and was baptized. This was a refreshing time. She was awakened in her youthful days, but these impressions wore off. When I was here last summer, her convictions were renewed. Soon after she was violently beset with temptations: twice she made the attempt to put an end to her existence; but He that preventeth man's destruction, kept her back from the dreadful act. Soon after this she was laid on a sick bed, and in the time of her sickness the Saviour appeared for her soul. She soon recovered her health; and now gives good evidence of being a humble, sincere believer on the Son of God.

August 25, I went, in company with brother Burton, to Bocabeck. Here he preached two sermons to a number who gladly received the word; but I was unable to preach, by reason of sickness. My intention was, to go to Maggugavadavick River; but a man came after me from St. Andrew's, to return and baptize his wife and some others, who were not willing that I should leave those parts until they had answered a good conscience towards God, in following their Saviour in this ordinance. Having considerably recovered my health, I returned; and on the Lord's day following baptized five. One of them, who had been very unbelieving and doubtful about her state, took courage to go forward, but with a trembling heart: but as she was raised up out of the water, she broke out, in a very solemn manner, in praise to God. This was a pleasant and delightful season.

Monday, August 31, I took my leave of them, and came in a boat to Eastport. Here I stopped and preached one lecture, and then returned homeward, preaching by the way as I had opportunity.

On the 16th of September, I attended the Lincoln Association, at Islesborough; and I think we were favoured with the presence of our Redeemer. Four infant churches joined, three of which were constituted this season.

On my way homewards I was sick two days; but by the blessing of a gracious God, I arrived safe to my family on the 20th of September, and found them all alive, and the most of them in good health. O for a heart of gratitude!

The same week I attended the Bowdoinham Association. This was a precious meeting: it appeared to me a faint resemblance of that general association, when they shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Since our association, I have visited several destitute churches on Sandy and Kennebeck rivers.

In the town of Canaan there was a small Baptist church gathered a few years ago. They have passed through many trials and discouragements since; and the prospect has been that they would be dissolved. But about a year ago three or four of the members were remarkably stirred up to wrestle with God in prayer, for a revival of religion. Prayer meetings were set up, a revival soon took place, and several were brought forward the winter past to the duty of baptism. Of late a number of stout-hearted youths have been brought to bow to the mild sceptre of the Prince of Peace, and to rejoice in his salvation. I believe that nearly twenty have been baptized and added to the church. Three were baptized by Elder Wyman, whilst I was with them; and several were baptized the week before by Elder Kendall. The work seems to be still going on.

October 30, I set out eastward, with a view to go as far as Nova-Scotia, if God in his providence should open the way for me so to do. On my way, I preached one Lord's day in Nobleborough. Here the attention of the people hath been lately called up, under the preaching of brother Pillsbury.

Lord's day, November 8, I preached two sermons at Islesborough, and then hastened to Northport, where I preached one sermon, and administered the Lord's supper to the destitute church in that place.

Monday, November 9, returned to Islesborough; and after preaching a sermon from Luke i. 6. "And they were both righteous before God," I baptized a man and his wife, that have been lately brought to the knowledge of the truth. They were like new-born babes, who desire the sincere milk of the word, that they may grow thereby. Taking my leave of them, I rowed across the bay to Northport, and preached in the evening; and about nine o'clock we went to a cove, where I baptized a man about fifty years of age. He had lived without

God in the world until very lately. I trust the Lord hath given him a new heart. Let His name be magnified.

I am now at Addison, attempting to write to you, my dear brother. I hope when these lines reach you, your heart will be stirred up to pray for me. Next week, by the will of the Lord, I am to go to Machias, and assist brother Hale in constituting a church in that place. Be pleased to receive this hasty sketch, from your unworthy brother in Christ,

ISAAC CASE.

Addison, November 19, 1807.

A Dialogue between Timon and Caleb, upon the Death of Stephen; particularly upon his dying Prayer, addressed to JESUS.

TO all who profess the Christian religion, correct views of the character of its Author will always be deemed important. The sacred scriptures are our only safe guide in this important inquiry. The character which they give of Jesus Christ, however incomprehensible to reason, is undoubtedly the true one. The prayer of the dying martyr, which is the subject of the ensuing dialogue, affords no inconsiderable proof of the proper Deity of Jesus Christ: for prayer is certainly an act of religious worship, and if offered to an invisible being, must be considered as idolatrous and absurd, unless that being be God. *Thou shalt worship the LORD thy God, and him only shalt thou serve.* This is a law equally binding on Christians and Jews.

“Let us suppose Timon, a deacon of the Christian congregation at Jerusalem, just returned from the stoning of Stephen, falling into the following conversation with Caleb, a Christian, who had continued in the city, and had only heard a confused account of the martyr’s death.

Caleb. Is Stephen really dead?

Timon. He is. I saw him *fall asleep*;* and, before sun-set, the sorrowful brotherhood intend to bury him.†

C. Did you hear his trial?

T. I was in court, and heard as much as could be expected in a place of such uncommon tumult and noise.

C. Who were his accusers?

T. We have, you know, in this city several colleges, where the sons of those Jews, who live in Asia, Egypt, Greece, and Italy, are sent to be educated. Either the masters, or the students, of *four* of these houses, pretended some time ago to confute our doctrine, and to that end *disputed* with Stephen.‡ Unable to resist the force of his reasoning, they hit on the abominable method

* Acts vii. 60.

† viii. 2.

‡ vi. 9.

of rendering him odious to government, and procured men to accuse him of *blasphemy*.* These accusers deposed against him.

C. The cause was tried then in the ecclesiastical court?

T. It was. The Sanhedrim sat, and the high-priest was judge.†

C. The cause certainly belonged to that court : but, as the law of blasphemy adjudges the blasphemer to be stoned to death ;‡ and as the Romans have deprived all our courts of the power of putting a subject to death ; the whole business of the ecclesiastical court is to determine the nature of the crime. In order to do this, the Sanhedrim can receive an accusation, arrest a subject, place him at the bar, receive the depositions of witnesses against him, give an opinion on the nature of the crime, and declare what punishment our law inflicts on the criminal. But the *infliction* of the punishment belongs to the temporal courts. This order was observed in the trial of our blessed Master.

T. Far from observing this order now, they had not patience to hear him out ; they interrupted him in his defence ; they behaved like madmen ; the court declared him guilty of blasphemy ; and the zealots affecting to fall in with the declaration, hurried him out of the city and stoned him to death, without any authority from the governor. Alas ! had we been aware—

C. Aware of what, brother ? Had we informed the governor of the tumult ; had he resented their encroachment on his office ; had he taken Stephen out of their hands ; his interposition would have delayed his execution a day or two : but it would not have saved his life. The Sanhedrim have not the power of putting a subject to death : but they have the power of determining when he deserves to die ; and the sordid scribes will take care so to explain the word blasphemy as to include the case under consideration, and to expose the accused to the penalty of a law, which he has not broken.

T. How do the scribes define blasphemy ?

C. They include in the term a great many misdemeanors, which have no relation, or a very distant one, to that action, which the statute describes by the word blasphemy, the punishment of which is lapidation. According to them, to speak disrespectfully of Moses, of the law, of the temple, of the city, is to be guilty of blasphemy. To do either of these, say they, is to insult God ; for the temple is his sanctuary, the city is his holy place, Moses is his servant, and the law his will. Thus under the shew of a wise and scrupulous piety, they abuse the word, and involve the innocent with the guilty, first in the crime, and last in the punishment of blasphemy.

T. How would you define that blasphemy, which Moses in the law condemns ?

* Acts vi. 9, 10, 11.

† vi. 12. vii. 1.

‡ Lev. xxiv. 10—17.

C. Blasphemy, in my opinion, is the speaking or writing of any thing knowingly and wilfully, which is injurious to the perfections of Jehovah. Three things, I think, are essential to the crime. 1. *God* must be the object. 2. The *words*, which are spoken or written, must be in their *nature*, and independently on consequences that others may derive from them, injurious to the object, God. 3. The *subject*, or he who commits the crime, must commit it *knowing* it to be injurious to God, and *intending* to have it understood so. To this blasphemy, and, I believe, to no other, the statute belongs. The blasphemy of him, on whose account the law was made,* that of Pharaoh,† and that of Rabsakeh,‡ agree to this definition. What I have described I call *REAL* blasphemy: but there is a *RELATIVE* blasphemy, which proceeds from false opinions of religion. A good man may be guilty of this *ignorantly*, by propagating opinions, which tend to dishonour God: but the tendency of which he does not perceive. A good man may be guilty of this *constructively*; for if he speak freely against received errors, which the priests hold sacred, they will construe what he says into blasphemy.

T. Thus they dealt with Stephen. They accused him of speaking *blasphemous words against Moses, and against God.*§ In proof of which the witnesses deposed, that they heard him say, *Jesus of Nazareth shall destroy this place.*|| This is a prophecy, but it is not blasphemy; our rulers should have examined the truth of this prediction.

C. They did not want information. But what followed in court?

T. The holy man, throwing the dispositions of his heart into the features of his face, made his defence. The noise and confusion of the court were so great that we could hear only parts of it, and so violent was the rage of his judge, that they would not suffer him to finish it. He intended to own, I thought, the prediction, and to deny the blasphemy of it. For these purposes he ran through the history of our nation, and shew the design of God in instituting ceremonial usages. They were well adapted to prevent idolatry, to which the nation had been formerly addicted; and to represent those substantial benefits, which the Messiah was to procure. It was no blasphemy to say, that when they had answered the end of their institution, they were to be abolished. Perceiving they would not let him go through his defence, he taxed his judges with murdering Jesus Christ, and with violating the law. *When they heard these charges they were cut to the heart, and they gnashed on him with their teeth: but he, being full of the Holy Ghost, looked up stedfastly into heaven, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God!*

C. Where was he when he exclaimed thus?

* Lev. xxiv. 10.

‡ Isa. xxxvi.

† Exod. v. 2. viii. 19. ix. 27.

§ Acts vi. 11.

|| vi. 14.

T. He was at the bar in the council-chamber in the temple, where the Sanhedrim sit to hear causes; *the place*, against which, his accusers said, *he had spoken blasphemous words*.^{*} This exclamation broke up the court in the utmost confusion: some *cried out with a loud voice*, Blasphemy! blasphemy! others *stopped their ears*, and the zealots, *rushing on him with one accord*, led him from the temple, and *out of the city*, to his execution.[†] They stoned him without the gate, on the east side of the city, on the steep descent towards the vale of Jehoshaphat.[‡]

C. You followed, I presume: did you get near enough to hear any of his last words?

T. I saw him kneel down, and I heard him address two prayers to Jesus Christ; one for himself, the other for his enemies. The first was, *Lord Jesus, receive my spirit*; and the last, *Lord, lay not this sin to their charge*. He *fell asleep* as soon as he had uttered the last of these ejaculations.

C. Did our compassionate Master appear to him again at the place of execution, as he had appeared to him in the hall?

T. I heard nothing of such an appearance.[§]

C. His death very much resembled that of our Saviour. His two last prayers were evidently taken from the lips of our departing Lord. You remember, one of his petitions was, *Father, forgive them*; and another, *Father, into thy hands I commend my spirit*.^{||} The forgiving of sins, and the beatifying of a departing soul, are works of Jehovah; to him Jesus Christ applied for both; and Stephen, by applying to Jesus for both these blessings, has proved, that, in his opinion, Jesus and Jehovah are one.

T. The murderers of Stephen, then, will continue to think that he was guilty of blasphemy?

C. Undoubtedly. They will say, God is an *all-sufficient Being*.[¶] His all-sufficiency is the ground on which our scriptures claim religious worship for him.^{**} The invocation of others implies an insufficiency in God.^{††} The forgiveness of sin is one of his most glorious works.^{‡‡} The receiving of a departing soul is another.^{§§} Prayer is called *sacrifice*.^{|||} And the law says, *He that sacrificeth unto any other God, save unto JEHOVAH ONLY, he shall be utterly destroyed*.^{¶¶} Thus will the good man's character lie under a charge of *constructive* blasphemy. Had Stephen taken Jesus Christ, as some of our countrymen take him, for a *good man* only,^{*†} he would have been guilty of *RELATIVE* blasphemy by invoking him, for he would have given a sanction

* Acts vi. 13, 14.

† vii. 57, 58.

‡ Pocock's Description of the East, vol. ii. chap. 6.

§ Timon had not read a late Apology, which says, "Stephen saw Jesus, when he prayed to him."

|| Luke xxiii. 34, 46.

¶ Gen. xvii. 1.

** Psal. xcvi. xcvi. Isa. xl. &c.

†† 2 Kings i. 3.

‡‡ Dan. ix. 9.

§§ Exod. xxxiv. 7. Luke vii. 49.

||| Psal. cxxi. 5.

¶¶ Psal. cxli. 2. cxi. 17.

¶¶ Exod. xxii. 20.

*† John vii. 12.

to a practice which evidently tends to dishonour God, by diverting some of the noblest acts of the mind from him, and by fixing them on a creature, contrary to his express command, *THOU SHALT WORSHIP NO OTHER GOD: FOR JEHOVAH, WHOSE NAME IS JEALOUS, IS A JEALOUS GOD.** The lapidation of Stephen, however, cannot be justified in either of these cases; for the law relates only to REAL blasphemy, as I said before."

ROBINSON'S *Plea for the Divinity of Christ.*

Extract of a Letter from a Gentleman in the District of Maine, to his Friend in Boston, dated Freeport, December 22, 1807.

Dear Brother,

IN the course of the last spring, two or three young persons appeared to be under serious impressions, which continued, until they were brought to rejoice in the truth. Not long after, they joined the Congregational church in this town. And since that time, a number more have joined the same church.

About midsummer, a Mrs. Dunham appeared to be under serious concern for her soul. These impressions continued until the first of October, when she was brought to rejoice in a crucified Saviour. On the 8th, she, with another young woman, who also gave evidence of a change of heart, was baptized by Elder Green, of North-Yarmouth. This was the first instance of baptism being administered in the apostolic mode in this town.

On the 11th of October, a number of persons who united as a Baptist society, set up a separate meeting; and had preaching that day by brother Lewis, of Portland. A few weeks preceding this, Mr. Thomas Paul, of Boston, preached an evening lecture in this place, at which time a number of persons were awakened; four of whom have since been brought to rejoice in the truth, and have been baptized.

On the 3d of November, Elder Titcomb preached a sermon, and baptized two persons; and again on the 10th he preached, and administered the ordinance to seven more. The persons above mentioned, with some others, were on the 20th embodied into a church state. The 24th was observed by this infant church as a day of fasting and prayer, to seek direction in the choice of officers, and for other needed blessings.

November 29, Elder Stearns (lately ordained) who now resides among us, baptized four persons: and during the month of December, several more followed their Lord into his watery grave. In one instance, the ice, which was frozen to a consider-

* Exod. xxxiv. 14.

able thickness, was cut, and two females were buried in imitation of their baptized Lord.

From a review of this work, I am led to conclude, it can be nothing short of the power of God, which has begun and carried it on thus far. It has not been attended with those extravagancies, which too frequently attend reformatations. The subjects of it have had their minds deeply and solemnly impressed with a sense of their guilt and danger; and when brought to rejoice in the truth, they appear to have clear and consistent views of divine things; hence their peace seems likely to be durable.

Truly we may say, "the Lord hath done great things for us, whereof we are glad:" for three months ago, we knew of but four or five persons in this place, who appeared to be concerned for the salvation of their souls; but now I believe we could count more than forty, who have been, or are at present, the subjects of these religious impressions. A considerable proportion of the above number give evidence of a change of heart, while the others still remain anxious. I have reason to believe that the work is still going on as rapidly as ever. We have several lectures every week, which are generally very full, and the people appear exceedingly solemn and attentive. May the Lord increase this work abundantly, and grant that what we have seen here, may be as a few drops before a plentiful shower.

I remain, dear sir, your's, &c.

N. W.

For the Massachusetts Baptist Missionary Magazine.

The Importance of owning Christ before Men.

THAT religion has an essential influence on the manners and morals of society, will be readily admitted. But in order to its answering the important end for which it was designed, it must be real in its nature, and practical in its effects. The secret impressions of truth on the mind, may indeed benefit the possessor; but they are no farther useful to mankind than they are acted out. The talkative hollow-hearted hypocrite, continually stands between the trembling timid believer and his duty. The latter detests hypocrisy, and the very fear of incurring the odious imputation, keeps him from honouring his Lord and Saviour.

Some persons of the above description, undoubtedly exemplify in their daily conduct and deportment, many of the precepts of the gospel; yet where they are either afraid or ashamed openly to profess themselves the friends of the Redeemer, the world are liable to mistake their motives, and to impute whatever appears amiable in them, to some selfish ambitious principle, rather than to the grace of God in the heart. In this case the religion of Jesus is robbed of its honour, and society defrauded of the benefit of its influence.

It is readily acknowledged, and most sincerely lamented, that many who profess religion, declare by their conduct that they are utterly unworthy of the name. In whatever community they are found, they are a constant grief and reproach to all the truly pious. Such characters are *spots* in our solemn feasts, whenever they presume to intrude themselves among real Christians. But were we never to profess religion, until the church of Christ shall be wholly purged from irregular and hypocritical professors, we should probably withhold our influence as long as we lived.

To persons acting upon the above principle, we earnestly recommend a serious attention to the following important sayings of our blessed Master. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Again—attend to the consolatory declaration of Jesus to his faithful persevering disciples. "Then Peter said, Lo, we have left all, and followed thee. And Jesus said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Say, O thou timid believer, who standest trifling all the day long, do thy vain excuses fully satisfy thine own conscience even at the present moment? if not, canst thou expect that they will satisfy thy final Judge? Be so candid with thyself as just to re-examine the best of them. Why say you, "Many who make a profession of religion, are a scandal to the Christian name." Granted; but is that any reason why you should not profess and also live religion? But you will reply, "I should be ashamed to keep company with such scandalous professors." Very well; and are there none of the party with which you are now classed, (I mean the world,) with whom you would blush to be associated? You know there are. Why then continue your connexion with them? Would you not act more consistently, to join with a people whom you secretly love and respect, and exert your influence in promoting gospel discipline among them? No church can prevent its members from walking disorderly; but they certainly ought to discipline them, whenever their conduct comes to their knowledge. To withhold reproof from a sinning brother, and connive at his faults, has a direct tendency to confirm and harden him in his guilt. This is not all; a church by thus neglecting its duty, becomes a "partaker of other men's

sins." (1 Tim. v. 22.) Whilst, on the other hand, "if any professed brother do err from the truth, and one convert him,—he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." But, say you, "These are not my reasons for neglecting to make an open profession; but I have objections of a more serious nature: I have many *doubts* and *fears* with regard to my own spiritual state." It will be acknowledged, that there is more plausibility in this, than in either of the foregoing; but it is doubted whether even this, with a sincere believer, (for it is such only that I am reasoning with) can be a sufficient excuse. If every Christian were to delay his profession until he had arrived at a state of assurance, few, it is believed, would ever make a profession. Does such a line of conduct correspond with primitive example? Did the early adherents to the Christian doctrine thus procrastinate? It is plain they did not. On the memorable day of pentecost, "they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls." The jailer arose "the same hour of the night," and was baptized, he and all his straightway. Lydia did not leave the water-side where the Lord first opened her heart to receive the word, before she publicly professed her faith in Christ. The eunuch embraced the first opportunity that presented a sufficient quantity of water and a legal administrator, after he believed. "And now, why tarriest thou? (said Ananias to Saul) arise, and be baptized."—In all these instances, not one feature of the excuse we are now considering, is to be found. No slothful delay; no hesitating procrastination. A ready and cheerful obedience to the precepts of the gospel, gave a decided character to these young converts. The world were no longer in doubt with regard to the master they were determined to serve.

We will state and attempt to answer one objection more, which is too frequently urged by such as we hope are real Christians. It is the following: "O (say they) we are afraid, if we should make a profession, we should be left to fall away, and bring a reproach upon the precious cause of Christ." This objection demands a serious and candid answer, particularly because it appears to arise from a tender regard to the honour of the Redeemer's cause. But what is the real amount of it? Is it not this,—I will not do my duty to-day, for fear I shall hereafter neglect it! I will consent to sin in neglecting my Saviour's command to own him publicly, (for all neglect is sinful) for fear I may at some future period walk unworthy my profession. Dost thou indeed entertain a hope in the divine mercy, that thy soul shall be saved in the day of the Lord? and art thou afraid to trust the Lord to keep thee, in the present world? O shameful inconsistency! If thou art either ashamed or afraid to own thy Lord before men, hast thou not reason to suspect thy hope? for the genuine gospel "hope maketh not ashamed." Those of us

who are professors, can assure you from our own happy experience, that Christ's yoke is easy, and his burden light; his ways are ways of pleasantness, and all his paths are peace. O then make haste and delay not to keep his commands; for in keeping them there is a great reward.

The Happy Family.

THE following beautiful extract is made from the Rev. William Jay's sermon on John ix. 5. "Now Jesus loved Martha, and her sister, and Lazarus."

"I pity (says the author) the family where there is *no one* beloved of Jesus; no friend, to attract the Saviour's regards; no protector, to stand in the breach, and keep back invading judgments; no intercessor, to draw down the blessing of Heaven; no good example, to reprove, encourage, stimulate. What does an angel think, when he passes by such an irreligious dwelling!

"It is a mercy to find even *one* pious individual in a house. And whoever that distinguished character be, I would say to him, be thankful, be circumspect; remember every eye observes you, and every tongue is asking, What do ye more than others? Labour to be the happy instrument of the conversion of the rest. Render your religion amiable; "whatsoever things are lovely and of good report—think on these things. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" But O how happy is the family, "where two or three can gather together in his name," and know that he is "in the midst of them;" where the whole number are "of one heart and of one soul;" where all are connected together by claims more endearing than those of nature, by ties which death cannot dissolve, nor eternity impair. And such was this family."

Under his last head, he makes the following very pertinent remarks. "Let us then, satisfied that he has our welfare in view, leave the means by which it is to be promoted to himself. Let us ascertain an interest in his love, and say, "Behold here I am; let him do to me as seemeth good to him." Ah! some of you are ready to exclaim, This is what above all things I want to determine. Happy Martha, and Mary, and Lazarus! Jesus loved you! O that he loved *me*! This would be the cordial of affliction, and the consolation of death. Loved of *him*, I could bear reproach, I could endure all things. A fellow creature may love me, and be unable in a thousand cases to succour me; but *his* love passeth knowledge, and is attended by the exercise of infinite perfections. There is no enemy which he cannot conquer, no wound which he cannot heal, no hope which he cannot realize. "Say unto my soul, I am thy salvation." Does he love me? Can I know this? Yes; and the case is more

easily decided than you imagine. The very solicitude you express, shews that your indifference towards him is destroyed. And he has said, "I love them that love me, and they that seek me early shall find me."

A brief Sketch of the Rev. Mr. Perkins's Missionary Tour, through the northerly parts of New-Hampshire, Vermont, and into Lower Canada.

MR. Perkins left Hanover, N. H. the latter part of August, 1806, and proceeded up Connecticut River, preaching in most of the vacant towns until he came to Littleton. Here Providence seemed to open an *effectual door* for missionary labours, which induced him to tarry in this vicinity a number of days. After preaching twice in the last mentioned place, he visited and preached in Lyman; while here, he was sent for to return to Littleton and preach a funeral sermon. The following extract from his journal will show the occasion.

"A traveller was found dead in Connecticut River. The body, though a rod or two from the shore, was not more than half covered with water. Sept. 10th the body was interred. I preached on the occasion to a crowded assembly, and was favoured with more than common freedom in praying and preaching. The people were solemn as though eternity were in view. In the course of the sermon, particularly towards the close, many were much affected. The Lord gave utterance to my feeble tongue, and eternal truth seemed to reach the hearts of the audience. The Lord blessed the season to a number of souls. To him be all the praise.

"Thursday, preached on the west side of the river, to about an hundred and fifty people; the attention was great. I proceeded to Waterford, and preached twice to a small Baptist Society.

"Lord's day, Sept. 14, returned to Concord, and preached at Major Frye's, about four miles from the river, to an assembly of about three hundred people. It was a solemn season. The countenances of the people indicated the feelings of their hearts. Eight or ten, we had reason to hope, were struck under conviction; and some old Christians were made to feel the resurrection power. The gentleman whose doors were thus opened for the gospel to be preached, desired his best regards to the Board of Trustees, and heartily thanks them for sending a missionary among them; and prays, that Concord may be remembered by them. There is neither a church nor minister in this place.

"On Monday crossed to the west side of the river, and went to Dalton, and preached to a small assembly. The attention was pleasing, but nothing very special. Tuesday, 16th, I returned to Littleton, and visited a number who were under serious concern

for their souls. Wednesday, 17th, preached near the ferry in Concord; the house could not contain the people. Before meeting began, I felt half sick with fatigue; but the Lord strengthened me both in body and in soul. After sermon baptized four persons. On Thursday, 18th, visited from house to house; and on Friday, preached at Capt. Williams's. Although it was a rainy time, about an hundred people collected. I had the satisfaction to address an audience whose ears were open, and whose hearts were tender. After the public exercise baptized one person more.

"Saturday, rode to Bethlehem, ten miles eastward. Lord's day, preached twice. The house was crowded, and the word was heard with attention. Preached again in the same place on the 22d, to a goodly number. I enjoyed much freedom of soul, and the people heard with great engagedness. There is a Baptist church here, but no settled minister. The minds of the people are tender, and feel the want of help."

Mr. Perkins continued to preach in the vicinity of Littleton until the beginning of October, and then proceeded slowly up the river, in company with elder Powers, who was then on a mission for the Society. They visited and preached in the different towns, until they came to Leminton and Canaan. Here they parted, and Mr. Perkins crossed the line into Lower Canada, the 8th of October, and preached the same evening.

"On the 9th, (says Mr. Perkins) I travelled 12 miles through a dreary wilderness, and a dreadful road, without a single house the whole distance." Mr. P. tarried and preached more than twenty days in this Province. He was received with much affection, his meetings well attended, and we have reason to believe that some derived everlasting advantages from his faithful labours. The places on which he bestowed his principal labours, were, Eaton, Newport, Ascott, Brumton, Compton, and Harri-ford. He mentions one instance in which he rode seventeen miles without seeing a house. The first of November he returned again to the United States, revisiting most of the places where he preached when going out, until he came to Littleton.

"Nov. 12, preached at Capt. Williams's. The next day I visited from house to house, and found that the work of the Lord had been increasing during my absence." After spending a few days in the last mentioned place, he returned to his family. He closes his communication to the Society with the following remarks.

"Dear sir, indulge me, while I make a few remarks. The country through which I have travelled, is rapidly settling; and to a large extent is destitute of gospel preaching. The people, in general, are very affectionate, and appear to be tender under the word preached. The kind usage which I received amongst them, constrains me to believe, that the Lord has in some degree touched their hearts. They are sensible of their want of help.

In almost every place where I preached, they would beg of me to tarry longer, pleading their lonesome situation, on the account of having no stated preaching. Even the youth and children, in some instances, would express themselves in a manner which affected my heart. 'We cannot,' said they, 'consent to have you go away. We are the most needy people in the world; we are ignorant, and want teaching. We want you to come and live here always,' &c.

"People would very often inquire concerning the Missionary Board and their fund, and how I happened to come amongst them. On being informed, they would exclaim, 'What wicked creatures are we, if we cannot be thankful, and improve the opportunity, when our friends in the States are so careful for us!' People would often assemble, to the amount of three or four hundred; and in some instances would travel fifteen miles, and often as much as ten in very bad roads.

"I cannot close, without expressing some of my own views and feelings. It seems to me, that the circumstances of the people are such, as pressingly to call for further attention; indeed, there appears to be a *Macedonian cry* for help. I very often think of their situation, and almost fancy that I am present with them, hearing their complaints, and seeing the tears flow from their joyful eyes. I can do no less than recommend them to the Board of Trustees, to afford them further help, if they judge it expedient; indeed they requested me to do this errand: and in case of compliance, I believe there are many precious souls that would bless God for such a favour.

Your's, with affection,

BARNABAS PERKINS.

Secretary of the Society."

N. B. The Rev. Walter Powers, mentioned above, has been on a mission about four months and an half, for the Society. His rout has been nearly the same as that of Mr. Perkins; it is hence thought unnecessary to give a detailed account, as it corresponds generally with the foregoing.

For the Massachusetts Baptist Missionary Magazine.

Extract from Jennings's Disquisition on Time.

"ALL punishments must be correspondent to the state in which they are suffered. In an eternal state they must be eternal;—in a temporal, they must be temporal. For it is equally impossible that a being can be punished for a time, where no time is, as that it should be punished everlastingly in a state which itself cannot last."

Argument against Restoration, professed by the Universalists.

Remarkable Testimony in favour of the strict Observance of the Lord's Day.

A YOUNG man, who had been employed in a gentleman's garden in Suffolk, had a strong inclination to try his fortune near the metropolis. Accordingly, he came to London; and soon got into a situation at the west end of the town, where he in a few years acquired so much property that he took some ground, and entered into business for himself. He had been brought up in a religious manner, and in the strict observance of the Sabbath; but the love of the world now so far got the ascendancy, as to induce him to violate that sacred day, by selling various articles which his garden produced. Providence, however, frowned upon him, so that his prospect of great gain proved delusive. By some unaccountable means, he failed of success in all his schemes; and in a short time became a bankrupt. His sister, a pious young woman, who kept his house, told him her apprehensions; that the cause of his misfortune was, his profanation of the Sabbath; and strongly urged him to begin business again upon a small scale, offering to lend him all she had (which was but thirty shillings) to buy a few necessary articles, upon this condition, that he should sell nothing upon the Lord's day, but devote it wholly to religion; in which case, she told him, he might hope for a divine blessing. He agreed to take her advice; and he soon experienced the wisdom of it; for he quickly began to find his business wonderfully to prosper; and, in a few years, rose to such affluence as to purchase the ground he had hired; and to be able to communicate largely of his substance for the honour of God, and for the good of many.

The truth of the above can be attested by persons living, who knew the man and his history. The reader is left to make his own reflections.

Lond. Evan. Mag.

Ordinations.

AT Stamford, in Connecticut, on the 30th of August last, Mr. FREDERICK SMITH, co-pastor with the Rev. Ebenezer Ferris, in the Baptist church in that place. The Rev. John Stanford, of New-York, preached on the occasion, from Jer. iii. 15. and prayed at the laying on of hands; Rev. Mr. Fountain, of Bedford, delivered the charge; and Rev. Mr. St. John, of Ridgefield, gave the right hand of fellowship; and the senior pastor offered the concluding prayer. "Unanimity and a pleasurable glow of Christian love from soul to soul, pervaded the services."

At Salem, (at the meeting of the Warren Association) Rev. WILLIAM BENTLY, to the work of an evangelist. "Brother

Collier addressed the throne of grace, brother Grafton preached from 2 Cor. x. 4. brother Blood prayed at the laying on of hands, brother Baldwin delivered the charge, brother Batchelder gave the right hand of fellowship, and brother Peak made the concluding prayer." *Min. Association.*

At Hartford, in Connecticut, on the 9th of October last, Rev. HENRY GREW, to the pastoral care of the Baptist church in that city. The Rev. Mr. Gano, of Providence, preached on the occasion, from Matt. xxviii. 20, last clause; Rev. Mr. Dodge, of Lebanon, offered up the ordaining prayer; Rev. Mr. Pitman delivered the charge; and Rev. Mr. Bradley, of Mansfield, gave the fellowship of the churches.

At Lebanon, on the 13th of October, by the last mentioned council, Rev. Mr. GOODWIN, to the work of an evangelist. Rev. Mr. Pitman preached on the occasion; Rev. Mr. Bradley prayed at the laying on of hands; Rev. Mr. Gano gave the charge; and Rev. Mr. Grew gave the right hand of fellowship.

At Portland, October 21, Rev. JOSIAH CONVERSE, to the pastoral care of the Baptist church of Christ in that place. Sermon by the Rev. Thomas Green, of North Yarmouth.*

At North Yarmouth, October 22, Rev. SILAS STEARNS, to the work of an evangelist. Rev. Mr. Tripp, of Hebron, preached from Psalm cxxvi. 6; Rev. Mr. Green prayed at the laying on of hands; Rev. Mr. Titcomb gave the charge, and Mr. Green the right hand of fellowship.

At Barnstable, March 16, 1808, the Rev. BARNABAS BATES, to the pastoral care of the Baptist church and society in that place. Rev. Dr. Baldwin, of Boston, preached on the occasion, from John xxi. 15.; Rev. Mr. Lovell, of Rowley, prayed at the laying on of hands; Rev. Mr. Blood, of Boston, delivered the charge; Rev. Mr. Lewis, of Harwich, gave the right hand of fellowship; and brother Blood offered up the concluding prayer.

* We have not the particulars of this ordination.—EDITOR.

Hymn on Jer. xxxi. 20.

"Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord."

- 1 RETURN, O wanderer, return,
And seek an injur'd Father's face;
Those warm desires that in thee burn
Were kindled by reclaiming grace.
- 2 Return, O wanderer, return,
And seek a Father's melting heart;

- His pitying eyes thy grief discern,
His hand shall heal thine inward smart;
- 3 Return, O wanderer, return;
He heard thy deep repentant sigh;
He heard thy soften'd spirit mourn;
When no intruding ear was nigh.
- 4 Return, O wanderer, return;
Thy Saviour bids thy spirit live:
Go to his bleeding feet, and learn
How freely Jesus can forgive.
- 5 Return, O wanderer, return,
And cast away thy slavish fear;
'Tis God who says, "no longer mourn,"
'Tis mercy's voice invites thee near.
- 6 Return, O wanderer, return;
Regain thy lost, lamented rest;
Jehovah's melting bowels yearn
To clasp his Ephraim to his breast.

W. B. C.

The Joy of a Revival.

- 1 **W**HEN God his work revives,
And sinners learn his ways,
The saints are happy, and their lives
Are vocal in his praise.
- 2 Their ears rejoice to hear
Poor sinners ask the way,
That truth and justice can appear,
In mercy's bright display.
- 3 To God the Spirit's throne
They raise their grateful songs:
The glory of this work alone
To his great pow'r belongs.
- 4 Believing in the name
Of Zion's glorious King,
Behold! the happy converts claim
Their place with saints to sing.
- 5 Zion with love receives
The new-born sons of grace;
Each sinner who the truth believes
Is welcome to a place.
- 6 Saviour, thy sceptre sway!
O spread thy kingdom wide,
Till all thy chosen race obey,
And in thy love confide.